1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

with his execution, and having his looking-glass with him, he contemplated his work, seemingly with great pride and exultation. He asked me how I liked it? I answered that if he had done the work on a piece of board, bark, or any thing else, I should like it very well and often look at it. But, asked he, why not so as it is? Because I cannot see the face that is hidden under these colours, so as to know who it is. Well, he replied, I must go now, and as you cannot know me to-day, I will call to-morrow morning before you leave this place. He did so, and when he came back, he was washed clean again.

Thus, for a single night's *frolic*, a whole day is spent in what they call dressing, in which each strives to outdo the other.

When the men paint their thighs, legs and breast, they, generally, after laying on a thin shading coat of a darkish colour, and sometimes of a whitish clay, dip their fingers' ends in black or red paint, and drawing it on with their outspread fingers, bring the streaks to a serpentine form. The garments of some of their principal actors are singular, and decorated with such a number of gewgaws and trinkets, that it is impossible to give a precise description of them. Neither are they all alike in taste, every one dressing himself according to his fancy, or the custom of the tribe to which he belongs. While the women, as I have already said, have thimbles and little bells rattling at their ancles, the men have deers' claws fixed to their braced garters or knee bands, and also to their shoes, for the same purpose; for they consider jingling and rattling as indispensably necessary to their performances in the way of dancing.

The notion formerly entertained that the Indians are beardless by nature and have no hair on their bodies, appears now to be exploded and entirely laid aside. I cannot conceive how it is possible for any person to pass three weeks only among those people, without seeing

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

them pluck out their beards, with tweezers made expressly for that purpose. Before the Europeans came into the country, their apparatus for performing this work, consisted of a pair of muscle shells, sharpened on a gritty stone, which answered very well, being somewhat like pincers; but since they can obtain wire, of which that of brass is preferred, they make themselves tweezers, which they always carry with them in their tobacco-pouch, wherever they go, and when at leisure, they pluck out their beards or the hair above their foreheads. This they do in a very quick manner, much like the plucking of a fowl, and the oftener they pluck out their hair, the finer it grows afterwards, so that at last there appears hardly any, the whole having been rooted out. The principal reasons which they give for thus plucking out their beards and the hair next to their foreheads, are that they may have a clean skin to lay the paint on, when they dress for their festivals or dances, and to facilitate the *tattooing* themselves, a custom formerly much in use among them, especially with those who had distinguished themselves by their valour, and acquired celebrity. They say that either painting or tattooing on a hairy face or body would have a disgusting appearance.

As late as the year 1762, when I resided at Tuscarawas on the Muskingum, tattooing was still practised by some Indians: a valiant chief of that village, named *Wawundochwalend*, desirous of having another name given him, had the figure of a water-lizard engraved or tattooed on his face, above the chin, when he received the name *Twakachshawsu*, the water-lizard. The process of tattooing, which I once saw performed, is quickly done, and does not seem to give much pain. They have poplar bark in readiness burnt and reduced to a powder, the figures that are to be tattooed are marked or designed on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp

3:Zeisberger M-5 (1767-1780)1910
.NM7 Delaware
Eastern Woodland Indians NM3

NOTES.

●142 1. It is of the Iroquois and Delawares that the author is speaking. Six footers among them were the exception; Red Jacket measured five feet eight; Logan, six feet; Shenandoah, six feet three. Schoolcraft (*History . . . of the Indian Tribes*, Pt. IV, 349) states that he found about one-half of the men of the Chippewa nation in 1822, six feet high; yet the Dakotas averaged five feet nine. Keokuk was six feet two. The Ottawas were of smaller stature than the average lake tribes. Schoolcraft did not find muscular development large save among tribes located near white settlements where the means of sustenance was more constantly supplied.

2. The color of the American Indian ranged from the "brown yellow" of the mulatto to the paled faced "White Indians" of the Red River, whose seeming likeness to the Welsh has been discussed (Samuel Gardner Drake, *The Aboriginal Races of North America*, I, 52-55). *The Blanc Barbus* of Canada and Menomonies of Wisconsin were of lighter complexion, while the darkest of aborigines were found in the Caribbean Islands, in Guinea and California. The Cherokees and Chippewas have been classed with the darker Indians of southern California, the West Indies, etc., as of possible Malay origin. By all accounts the skin of the red man is as thin and soft as that of the white man; poison ivy affected some Indians if they only came in contact with wind blowing over it upon them.

3. Peter A. Brown, Esq., in 1852, found the fibre or shaft of the average Indian's hair to be cylindrical, while in the case of the Anglo-Saxon it is oval and in the African race, elliptical; thus the first would be straight, the second curly and the third fetted or wooly.

600 4. The Seneca Tribe of the Six Nations were generally known west of New York by the name of Mingo, especially in the Ohio Valley. The name was also used as an equivalent for the more general term of Iroquois, but oftentimes meaning those who migrated from their New York homeland.

5. Shawanese or Shawnees of the Scioto Valley.

6. Wyandots of the region between the Sandusky Valley and the Detroit River.

7. The general impression that is current concerning the hardship of the life of Indian squaws could not have been gained from a careful reading of men who wrote of the Indians in their original environment. Writes Heckewelder: "There are many persons who believe, from the labour that they see Indian women perform, that they are in a manner treated as slaves . . . but they have no more than their fair share . . . of the hardships attendant on savage life. The

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

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a b

LENAPE MAN AND WOMAN OF OKLAHOMA IN CEREMONIAL COSTUME
a, John Anderson (Witanaxkóxw'ē); *b*, Mrs Elkhair (ʔKicilungonē'xkwē)

[Facing p. 22]

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

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OKLAHOMA DELAWARE EX-CHIEF AND NARRATOR OF TEXTS. Wi tapəno'xwe, "Walks by Daylight," in Dance Costume.

[frontispiece]
[facing p. i]

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

PLATE 1

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DELAWARE CEREMONIAL LEADERS IN DANCE COSTUME.

Left, Wi'tapano'xwe, "Walks by Daylight," C. J. Webber, and right, Kwutcpagi'kamen, "Rustling Leaves (when Walking)," George T. Anderson, of Dewey, Oklahoma. (Courtesy of Philadelphia *Public Ledger*, 1932, and Allen S. Fisher, "Lutheranism in Bucks County, 1734-1934," Tinicum, Pa., 1935.)

[facing p. 4]

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER IX.

Concerning the Natural Disposition, Life, Temper and Stature of the American Savage People.[1]

These wild people in New Sweden, they are not 101
called wild because we believe them to be mad and insane, but on account of their idolatry and error in religion. [They] are a kind of people 102
of brownish color,[2] quick, skillful in working with their hands, willing, clever and ready to learn and grasp a thing. In stature and form [they] are tall, some of them, medium and some, short; a well proportioned people, slender and straight as a candle. Why there are no hunchbacks among them the following chapter, concerning the rearing of their children will show, how they are treated while they are young.[3]

It is a brave people, daring, revengeful; are 103
eager for war, fearless, heroic, strong in their arms, but very weak across their back, very agile, and limber,[4] running like horses and have the

[1] *Om dee Americaniske wilde Menniskiors naturlige skickelleee, lefnat, humeur och Gestalt.* Cf. Holm, *Kort Beskrifning*, 110 ff.

[2] *Af braun achtigh colour.* Hence Lindeström does not call them red, but describes them correctly.

[3] See below, Chapt. XII.

[4] *Myeket wijge och lätte.* "They are generally quick on foot, brought up from the breasts to running; their legs being also from the wombe stretcht, and bound up in a strange way on their Cradle backward, as also anointed; yet have they some that excell: So that I have knowne many of them run betweene foure-scoure or an hundred miles in a Summers day, and back in two dayes: they doe also practice running of *Races;* and commonly in the Summer, they delight to goe without shoes, although they

[pp. 1-190 not processed]

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

[302] By nature they indeed get whiskers, but they do
302 not wish to have any, because they think it is
shameful, wherefore, when the first hairs appear
they sit and always pull and pluck out the hair
with the roots, so that it never gets to grow,[6] but
they look smooth on the chin as the women. They
paint themselves in all kinds of ways in the face
with all kinds of colors, so that they look inex-
pressibly horrible, when they think themselves
to be adorned in the best manner. In their ears
they have brass and tin rings and small bunches
of money hanging. On their heads they have sit-
301 ting long and large painted bird feathers. Around
their necks they have strung much money, hanging
down like a lot of chains on their breasts. And
among these they have their *Pådhra* or idol hang-
ing, concerning which more will be said hereafter,
in the chapter about their faith and religion. On
302 their backs they have their *notasser*[7] or bags
301 hanging, very skillfully and neatly made, in which

[6] *När huldhåren uthspricka, sittia the alltydh* [och] *ryckia och plocka uth hådr*[*en*] *medh rötterne.* Cf. *Doc.*, I, 281.

[7] The bags were made of corn husks, hemp and bast, often beautifully decorated. Cf. De Vries, *N. Y. Col.*, 2, III, 95, 107 ff., 269. The Lenapé (and possibly general Algonkian) word for bag, in this case with Swedish plural ending *-er*. Lindeström often used Indian words with the Swedish plural ending. The early settlers of all nationalities adopted many words from the Indians, some of which have become part of the English, French, Spanish or Portuguese languages in America of today. The Dutch and Swedes likewise borrowed many such words, but these forms died out with the elimination of the Dutch and Swedish languages. Only in a small district in New Jersey has a Dutch dialect survived to our day, and this is greatly mixed with Indian words. In Dutch documents the word occurs as "*denotas*, bags," *Doc.*, I, 284. De Vries calls them *notassen*. Cf. Brinton, *Dict.*, 81. For Indian Bags, see Hodge, *Handbook*, I, 125.

As to the decorations of the Indians Williams says: "They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children." *Key*, 131.

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+ ≡ element present
− ≡ element denied
(+) or (−) ≡ source ambiguous
• ≡ informant could not or would not say
S ≡ some, sometimes, or several
† or * ≡ see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
357. Average height						•		•	5'9"	5'10"	•	5'10"
358. All have high cheek bones						−		+	+		−	+
Constitution, personal appearance, dress, etc.—Continued												
359. Constitutions more rugged than that of whites						•+		+	+	+		+
360. General state of health better than that of whites								+	+	+		+
War and its incidents												
361. Decided upon by council or civil chiefs	+			•(+)		+	+	+	+	•+	+	•
362. Declared by killing and scalping enemy				+	+	+	+	+	+	•	•	
363. Preceded by demand for redress					+	S	+	•	+		+	
364. Notice of war given					−	−	−		+		•+	
365. Notify allied tribes				+			+		•	•	•	
366. War chief determines mode of conducting						+	+		+		+	
367. Force raised by call for volunteers		+				+	+	+	+	+	+	
368. Destination determined by war chief						+	+	•	−		−	
369. Commander appointed by civil chiefs						−	+	+	+		+	
370. Commander volunteers						+	−	−	−		−	
371. Inferior officers appointed by commander						−	+	+	+		+	
372. Inferior officers volunteer						+	−	•	−		−	
373. Cooks are on permanent appointment							+		(+)		+	
374. Ceremonies before start of expedition: General assembly				+		+	+	+	+		+	
375. Feast				•+			•+	•+	•+		+	
376. Dance				+	+		+	+	−		+	
377. Civil chief cautions party				+		+	+		+			
378. Subdivisions of forces on march	+				S	−	+		+		+	
379. Each man carries own provisions	+			+		+	+	+	+	−	+	
380. Discipline preserved	+			+		+	+	+	+	+	+	
381. March in single file				+	S	+	•+	•	(+)	•−	•−	
382. Encampment arranged East and West						+	•+	+	•−		•−	
383. Number of poles parallel to fires						2	2	1	•	•	•	
384. Guns stacked against poles						+	+	•+	•	•	•	
385. Exit only at end of poles						+	+	+	•	•	•	

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

information available. On the other hand, the expression of feelings between men and their wives and children, which is a closely related subject, definitely shows a change in the fourth period (75, 76). In the second and third periods indifference on the part of the men to their wives on returning home was reported, whereas, in the fourth period, the two younger informants disclaimed such indifference. Paternal indifference to children is denied throughout. The behavior of the older men toward their wives was in accordance with the old ways, they said, whereas that of the younger men was apparently influenced by white standards of behavior.

Captain Chipps and two of the informants, W. T. and W. L., considered the Delaware to differ from other tribes in color (80). Among the informants the matter was one of personal opinion unwarranted by the color of the individual informants. The opinion is also unwarranted from a comparison of skin, hair, and eye color with members of neighboring tribes who have approximately the same percentage of Indian blood. The greater degree of sociability, friendship, and hospitality among the Delaware and all the informants is to be attributed, in part, at least, to their religion and their feeling of superiority to other tribes (82-84). They believe their Big House or Delaware "church" to be superior to the religious beliefs of other tribes, but they are tolerant of the shortcomings of the others and attempt no missionary work. Friendship with all mankind is preached in the Big House and practiced by all believers.

The elements concerned with the physical duties of the woman in the home are of doubtful value from a psychological and terminological viewpoint (85-87). The terms "easy," "contented," and "drudgery" all carry connotations beyond their strict meanings that are so divergent in their use by different observers or informants that comparison is impossible. It is interesting to note, however, that Heckewelder and Johnston agree with the statements of the modern Delaware that the position of women was easy and contented and that they were not considered menial servants of the men. The only dissenting voice was that of Captain Chipps. Nowhere is there any evidence that the women considered themselves imposed upon by the men.

.9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

852 the sex correlation. The animal or part of it was eaten by a friend who prayed for the continuance of good luck, according to Johnston, J. W. and W. L. (335). The dedication of the animal to deities or the spirits of deceased friends and the giving of the feast at night as mentioned by Johnston were denied by [177] two of the informants (333-34). There is a suggestion of a fourth-period change here that would be stronger if it were not for the paucity of accounts.

224 A feast, a dance, or both, were customarily given on the return of a hunting party, according to the statements or implications of the sources of the first three periods (338-39). The informants all denied that dances were held and W. T. was the [177] only one to admit the giving of feasts. This seems very definitely to reflect a change between the third and fourth periods, probably due to the decline in the economic importance of hunting.

Constitution, Personal Appearance, Dress, etc.

142 The elements under this heading are few and show little 302 change. There are, however, a couple of items that merit some discussion. First, on the matter of extirpating the beard, there is a division of opinion among the sources and among the informants (342). All the sources who mentioned the beard, except Van der Donck, said that it was pulled out. This was confirmed by J. W. in the fourth period but denied by W. T. and E. R. These maintained that the Indians never had beards until they intermarried with the whites.

The hairdress of the women offered little occasion for disagreement (349-53). All the sources and informants who gave any information on the subject agreed that women fastened their hair behind the head. Whether it was braided, clubbed, or fastened in a square bunch seems to have been a matter of individual preference, for one source mentioned all three methods [301] and four other accounts, two of the three methods. Ornamentation was also according to individual preference.

302 Men cut their hair short except for the tuft or scalp lock on the top of the head (345). The scalp lock was made into two braids according to all the sources who reported on this detail,

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

224 622 roots up the grass in the position, [assigned to him] in the circumference, to the width of about 3 or 4 ells, so that the fire will not be able to run back, each one then beginning to set fire to the grass, which is mightily ignited, so that the fire travels away, in towards the center of the circle, which the Indians follow with great noise, and all the animals which are found within the circle, flee from the fire and the cries of the Indians, traveling away, whereby the circle through its decreasing is more and more contracted towards the center. When now the Indians have surrounded the center with a small circle, so that they mutually cannot do each other any harm, then they break loose with guns and bows on the animals which they then have been blessed with, that not one can escape and thus they get a great multitude of all kinds of animals which are found there.

[782 776] 796 The first hunt of the year which they thus obtain (they consecrate to Manitto). When they first have eaten their fill of it and enjoyed their feast they make a burnt offering of the remaining, which they sacrifice to Manitto, i. e., the Devil, but not one animal of it do [they] sell, believing that they through this later will get in their hunt so much the greater blessing. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely: *Hägginj, hā, hā, hā; Hägginj hā; Hägginj hā, Hägginj hā, hā, hā, hā,* etc. Thus repeating and continuing so long a time, so that it reaches well over the forest.

338. Celebration on returning from hunting

[782 776] W. T. said that prayers to the Great Spirit were made at this time, desiring that the favors shown the people be continued as they were appreciated.

Constitution, Personal Appearance, Dress, etc.

342. Extirpation of beard

302 [142] J. W. said that formerly the beard was pulled out but that recently the occasional use of a razor was all that was necessary. W. T. and E. R. said that they never had any beards.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

347. Hair in two queues, one forward, one to the rear 302

W. T. said that formerly the Delaware men wore their hair in two braids, one to the front, and the other to the rear of the head but that recently he and others of the Anadarko group had worn their hair in two braids, one on each side of the face, in keeping with the Wichita, Kiowa and Caddo among whom they lived.

349. Hair fastened behind the head

W. L. said that women did not fasten hair at all until men began to do so and then women braided theirs. Could not be more definite about men braiding theirs, when or whether they braided all of their hair or only the queue.

357. Average height

JOHN JOHNSTON said [height] same as whites. CAPTAIN PIPE 141
said that the average height was between five feet nine inches and six feet.

359. Constitution more rugged than that of whites

JOHN JOHNSTON—Their strength I think is inferior [to the 142
whites] but more active, their constitutions are firm while in the prime of life, when they begin to decline I think they decline much faster than the whites.

WAR AND ITS INCIDENTS

361. Decided upon by council or civil chiefs 721

ZEISBERGER said war was decided upon by "the captains" presumably referring to the war chiefs.

W. T. said that war was not a part of the Delaware way of [172]
life until after the whites came and taught them to make war on each other.

W. L. said that there had been no wars in his time and that he knew nothing about conducting them.

364. Notice of war given

E. R. said that arrows would be sent to the other party after they had tried to settle a dispute by talk, if the other party kept the arrows they knew they had better prepare for war.

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Wi'tapano'xwe, "Walking with Daylight," (Photo by W. H. Holden, U. of Pa.)
Narrator of the text, and informant on the Big House Ceremony of the Delawares.

[facing p. 5]

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

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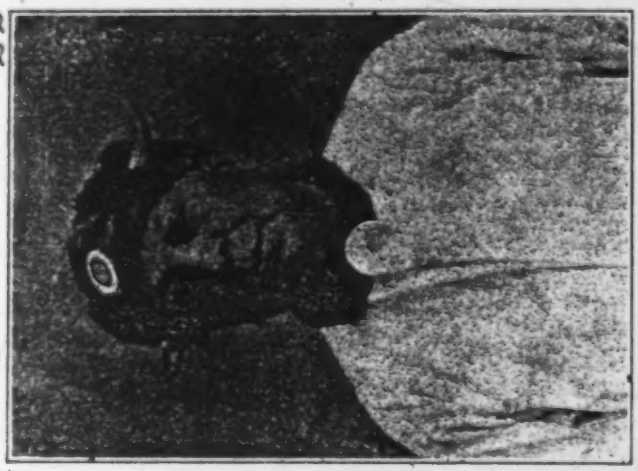

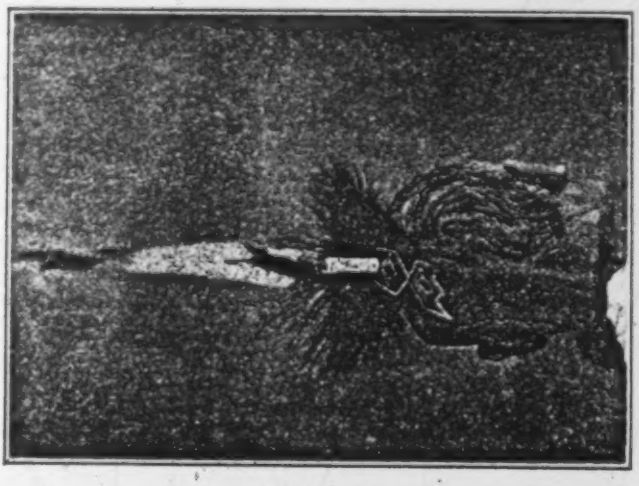

FIG. 25.—The Delaware red deer-hair roach with carved bone spreader, bone tube and eagle feather (rear view), and the fur head band with horns, worn in ceremonial dress.

[p.94 is blank]

D 291 177 materials. Some of them had on two shawls, and some a third arranged as a neck drape. They appeared to have put on all they had, to show it, the quantity of dress being of more importance in their sight than its style, or quality.

Of course their appearance as a whole was fantastic and ludicrous. The dresses were made without taste from scant patterns, and worn without hoops or petticoats, thus giving to the skirt an appearance not to be compared for a moment with the Indian female skirt of cloth and blanket of the same, but these would be too warm for Kansas. I was glad to see the gown upon them, as it is a move in the right direction. At home they may wear the Indian gown, but I doubt. The Shawnee women, all that I saw, wore the gown. On their heads they tie a silk handkerchief universally. I did not see a bonnet among them.

S [291]

D 142 144 The color of the Indian women is quite uniform, and is light. It shows that the white blood infused into them in the East has been well diffused throughout. The next cross with the white will make a pretty white child, of which I saw a few and but a few specimens, as the Delawares are quite vigorous against intermarriage with the whites, and also against unlawful intercourse. As a whole, the expression on the face of the women was pleasant and healthful. They look strong, literally cleanly and healthy, although I am told by Mr. Ford that syphilis is among their women to an alarming extent. Their faces would not lead to such a suspicion.

D [563]

D 142

D [164]

D 291 The men were more fantastically dressed than the women, and did not appear half as well. Their fancy dresses were cheap and absurd, rendering their general appearance ridiculous. There were many good faces among them, and also well dressed Indians

D [191]

15:Morgan E-5 (1859)1959
NM? Delaware NM?

[52(c)]

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Charles Journeycake (Johnny Cake) was a chief, and a prominent leader of the Delawares in Kansas, as well as being a widely known Baptist minister. His mother gave Morgan information about the Delawares.

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"Yellow Tree," as the name of one of the Bands. She appeared to be about 70 years old. She was of the Wolf tribe and her husband Turtle. She said the son did not necessarily succeed the father in the office of chief, but could not explain the succession fully. A brother or a sister's son often succeeded. Captain Ketchum[84] at the time of his death was head chief, a principal chief of the Turtle Tribe of the Delawares. This title or office is hereditary as she thought in the tribe, for she said the Turtles could not have a man of the Wolf or Turkey Tribe for their chief. Ketchum's name was Ta-whe-la-na (Catch Me). He died leaving a son; but was succeeded by John Konner, the present principal or hereditary chief who was the son of the youngest sister of Cap-